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JUL 29 1959

REMARKS

ON THE

UTILITY AND NECESSITY

OF

ASYLUMS OR RETREATS

FOR THE

VICTIMS OF INTEMPERANCE. ✓

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PHILADELPHIA:

BROWN, BICKING & GUILBERT, PRINTERS, NO. 56 NORTH 3D STREET.

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REMARKS, &c.

THE scenes of suffering and distress which result from the excessive use of intoxicating drinks, are too familiar to us all to need description. If any one will survey, carefully, the circle of his own acquaintance, he will scarcely fail to find one or more families whose peace is destroyed and whose fair hopes concerning some beloved son, or father, or brother, are blasted by the curse of intemperance. There is perhaps no indulgence to which there are so many temptations, and no temptations to indulgence which are so numerous, so various and so skilfully adapted, by the spirit of evil, to all ranks, classes and ages of mankind.

In the sketch of the pencil which embellishes this document, we are presented with a scene of domestic woe, the counterpart of which has been beheld, many a time and oft, in deeper or softer shades, in our towns and villages. The father in the full strength of manhood gives himself up to the bottle. The wife, whom he has solemnly and sincerely vowed to love and cherish, would still be fair and beautiful, if neglect and abuse had not broken her loving heart, and poverty and despair become her portion. She bears her sick boy in her arms, while the babe clings to her neck, and the only remaining one of the little circle that might be so happy around a cheerful fireside, is brought to premature sorrow, and instead of the bright smile and joyous leap of childhood, he is doomed to tears of suffering and grief. The storm rages! The man who once was so tender of his wife that he "would not suffer the winds of heaven to visit her face too roughly" is now changed to a monster! He feels no sympathy for her and her little ones, nor does he blush to think that his brutal appetite has brought them to want and infamy. Where

shall they find a home? The hardened inebriate would sell his clothes, his furniture, the last stick of wood, the last loaf of bread, to satisfy his raging thirst for strong drink! What can be done to protect his quiltless wife and his helpless children from the effects of his indulgence? If he could be separated from his cups and from all opportunity and temptation to indulgence, we might hope better things; and in his sober moments, especially in the earlier stages of his career, he would bless the hand that should lead him away from his accustomed haunts and break the charm that binds him to his cups. Thus removed, he might be weaned from the love of intoxicating drinks. His physical and moral nature might be recovered from their prostration, and he might, perhaps in a brief twelve-month, be restored to the bosom of his family and to society, a loving husband—an affectionate father—a sober and industrious citizen!

If we could assemble in one company the many thousands who are addicted to intemperance, and could analyse the causes which have contributed to the commencement and growth of the habit, we should find far more to pity than to condemn; many more that are sinned against than sinning. We should be surprised to find in how many instances the sufferer would gladly escape from the toils of his dreadful enemy, if every effort did not seem to aggravate the horrors and the hopelessness of his captivity.

Few of those who have gone to the bottom of the drunkard's earthly hell, have returned to give a report of its unutterable woes. But there are those that have descended far into the abyss, and have been plucked as "brands from the burning," who credibly testify to us that when the momentary delirium is past, there succeeds an indescribable prostration of strength, accompanied with a burning thirst, and pains both animal and intellectual, which drive the wretched victim back to his cups as the only alleviation within his reach.

There are periods in the history of almost every inebriate at which effectual relief might be afforded. If appropriate means were employed in the early stages of the habit, the morbid appetite might be at once eradicated. At later periods, when the victim is sick at heart in the review of his life, and in the survey of the wreck of his fortune, character and hopes, and in the

prospect of an interminable slavery to his cups, he looks about for sympathy and help. If his resolution could be sustained at this critical moment, by a total separation from the means of indulgence, and from the associations which excite the vicious appetite, he might, in due time, be weaned from strong drink, and by a judicious treatment of his moral and physical ailments, as before suggested, he would probably be turned into a new path, to be pursued with sobriety and honour to the end of life. How this seasonable help can be afforded most effectually to the victim of intemperance, is a deeply interesting inquiry. Many a father's hopes have been blasted, and many a mother's heart torn with anguish, when a cherished son has returned from college, or from an apprenticeship, or from foreign travel, with the mark of the destroyer upon him. In the bitterness of their souls they have looked hither and thither to find some antidote to the fell disease—some refuge from the opportunity and temptation to indulge—some kind, judicious friend, under whose skilful treatment the evil might be checked, and the blight removed from the flower of their house. Who would weigh money against the restoration, to such a child, of a sound mind in a sound body?

For the purpose of directing public attention to this subject in such a way as may tend to some practical results, we propose to exhibit, in an abridged form, the views of a distinguished physician respecting the establishment of AN ASYLUM FOR INEBRIATES. We refer to Dr. Samuel B. Woodward, the Superintendent of the State Lunatic Asylum at Worcester, Mass., who has published, in an Eastern periodical, a series of Essays on this subject, containing information and suggestions which cannot be too widely diffused.

It is our present object to inquire whether the plan of establishing an asylum for inebriates is practicable, and to show some reasons why the experiment should be made. That no institution of the kind has yet been established, affords neither ground for doubt, nor argument for delay. There was a time, not long since, when no asylum for the insane was established, and as little hope was entertained of restoring or benefitting that class of sufferers as is now indulged by any one respecting inebriates. Nothing is known which would prevent our success with the

latter, that might not have been very plausibly urged against any effort to relieve the former, while some circumstances are eminently favourable to the effort for inebriates which are not found in the case of the insane. We will only specify one, viz : that the provocatives to insanity are much more numerous, various, subtle and uncontrollable, than those to inebriation—the latter being much less connected with intellectual or spiritual derangement than the former.

Dr. Woodward's advantages for ascertaining the results of confinement and entire abstinence from intoxicating drink for a long period have been rare and unusual, having been connected for *twelve* successive years with *two* institutions, in which numerous individuals, amounting to many hundreds, were confined, who by intemperance had become insane, or who had perpetrated crimes which rendered confinement necessary.

The result of this experience is the fullest conviction, that a large proportion of the intemperate in a well-conducted institution would be radically cured, and would again go into society with health re-established, diseased appetites removed, with principles of intemperance well grounded and thoroughly understood, so that they would be afterwards safe and sober men.

It is important to a right understanding of this subject that we have correct views of the nature of intemperance.

Intemperance, when established as a habit, is a *physical evil*, depending on certain diseases or modifications of the functions of the system important to life, and not under the control of the will. Here a mistake is commonly committed by those who oppose, as well as those who use intoxicating liquors. Habitual drinkers do not know their own condition, and have never tried the principle for which they contend, by a fair experiment.

Intemperance cannot be said to be confirmed till a morbid condition of the stomach is produced. This diseased state of the stomach is known by a sense of vacuity, faintness, and depression, which calls imperiously for a repetition of the stimulant upon which it depends.

It must be perfectly apparent that alcohol is improper in a healthy state. The first organ to suffer from its use is the stomach, the common centre of the system, and the medium

through which all nutrition must be derived. The tone and energy of the stomach are all-important to the vigorous and healthy performance of all the mental and physical powers. The constant and daily impression of so powerful an agent as alcohol, must produce a marked action, both of the nerves and vessels of the stomach. Constantly excited by such factitious influence, the stomach soon loses its healthy tone and susceptibility, and will not act, unless goaded by artificial excitements: this is the first, or incipient stage of disease. Its influence does not stop here. The brain, the nerves, the heart, and vessels, the glands, all receive an impulse from its influence, and all get into a condition which renders this continued influence necessary. After a time, the quantity must be increased or the effect is lost, and more in quantity or stronger doses must be substituted. The whole system is dependent on its influence, and suffers by its abstraction.

This is INTEMPERANCE. A host of diseases originate from the same cause, according to the greater or less susceptibility to disease. Dyspepsia is most frequently thus caused,—diseased liver scarcely less so,—palsy, apoplexy, insanity, gout, rheumatism, gravel and numerous others, are excited by its influence.

There is also a list of diseases to which those only who are addicted to the free use of spirits are liable. Such are *delirium tremens*, a peculiar and very painful affection of the lower extremities, a most disgusting disease of the eyes and eyelids, and others equally dangerous and distressing, all which frequently prove an outlet to human life. Hence, besides the increased danger of all diseases in intemperate habits, death is likely to come suddenly upon such, in a variety of new and peculiar forms, besides intemperance, strictly so called. If not complicated with other diseases of a fatal character, intemperance can be cured, and its effects be eradicated from the system. This is no longer problematical; since the grand temperance reformation commenced, *hundreds of cases have been radically cured*, and the constitution has been renovated, and perfectly good health established.

The disease may be hereditary, and thus liable to return; it may be reproduced, by resorting again to the causes which first

produced it. So it is with many other diseases; one attack increases the susceptibility of the system to a second. Yet if the cause be avoided, the disease, in either instance, will never return.

TOTAL ABSTINENCE from all alcoholic potations is the grand instrument by which this security is effected.

To the *temperate*, it is now considered to afford the only security from the dreaded evil of intemperance. To the *intemperate*, the only hope of restoration to health, and respectability, and happiness.

By means of total abstinence, and such remedies as the particular symptoms of the case may call for, most cases of intemperance may be radically cured. Many cases of gout, rheumatism, gravel, delirium tremens, will subside, and never return, if total abstinence is rigorously adhered to.

Intemperance being a physical evil, and connected with an appetite more imperious than any other to which the human system is incident, it will be obviously most difficult of cure while the subject of it is within the reach of temptation, and while the means of relief are so nearly at hand. Seclusion and restraints are as important in the case of this malady, as in the case of *insanity*; and it may be said without exaggeration that as many recent cases will be cured—wholly and totally cured—as of recent cases of insanity, or any disease of equal severity. It is somewhat surprising, that amidst all the efforts to advance temperance, and to eradicate the evil of intemperance, the experiment of an institution to restore those who have persisted in the practice, and will persist in it, in spite of reason, and all inducements that can be presented, has never been tried.

Is the benevolent mind satisfied with the saying that the “old drunkards will soon die off, and then, if total abstinence prevail universally, there will be none to take their places, and the evil will be ended.” If this were true, it still would be an object worthy of serious consideration, whether an effort should not be made to save the present unfortunate race of inebriates. If there are thirty thousand drunkards in this country, and one tenth part are susceptible of cure, it will afford sufficient motives to commence immediately the important work. Doubt-

less one half may be cured, and the habit be wholly removed, if proper means are persisted in, for a sufficient length of time. If thirty thousand people in this country were to have the small-pox, in the next ten years, and it should be known that the disease would then be forever at an end, would the philanthropist fold up his arms and be satisfied, that when these cases were ended, the disease would be extinct? or rather would he not exert himself to see that hospitals were provided, and every means secured that should lessen the severity and fatal tendency of the malady even for these ten years?

But no sober and considerate man can for a moment suppose that the evil of intemperance is to be removed from amongst us. Intemperance will continue to be the scourge of our country, will send its thousands of victims to an early and untimely grave, probably for ages yet to come. A large class of mankind will pursue their accustomed habits, and drunkards will still be thick among us; poverty and wretchedness, and disease will by this means for years, perhaps centuries to come, be entailed upon our race. Shall we then sit idle and see the mighty evil, witness the ruin and wretchedness it entails upon man, and not make an effort for its cure?

Let the experiment be fairly tried; let an institution be founded; let the means of cure be provided; let the principles on which it is to be founded be extensively promulgated, and intelligent men will be satisfied of its feasibility, and be ready to extend to it ample benefactions, to build up and endow it with every necessary means.

It cannot with exact certainty be told what would be the necessary expense of such an institution. It would be desirable to connect it with a good farm of moderate size, with plain, substantial buildings, a sufficient number of rooms for public instruction and private accommodation, in a pleasant and inviting section of the country. Twenty-five thousand dollars would be ample means for such accommodations as would be sufficient to make a magnificent experiment of the utility of the scheme.

At the head of this institution place a physician of zeal, medical skill, and enlarged benevolence: let the principle of

total abstinence be rigorously adopted and enforced; let the patients be so placed as absolutely to prohibit all access to the intoxicating draught. If the health suffered, let appropriate medication be afforded; let the mind be soothed, hope, that balm which is potent to save, be held out; let the certainty of success be clearly delineated to the mind of the sufferer, founded in the undeviating and ample experience which the last ten years have afforded; let good nutrition be regularly administered, let perfect quiet be enjoined while the prostration of strength and energy continued:—this course, rigorously adopted and pursued, will restore nine of ten in all cases, were organic disease of liver, brain, stomach, heart, or other organs essential to life, has not been produced.

After the powers of the system begin to rally, let the patient take moderate exercise, labour or diversion, as will best please him; let his physical system be thoroughly attended to; let his mind be interested by every means consistent with his confinement; let him walk abroad accompanied by a faithful and *temperate attendant* in the intervals of his labour, which should be long at first; let him play backgammon, checkers, ninepins, and pursue any other amusements congenial to his feelings. Tea, coffee, and water should constitute the whole drink. When his physical system becomes, in a degree, renovated, let it be accustomed to labour, and some other hardships, to give vigour to the physical body, and let a plain, practical, experimental course of familiar lectures or conversations be daily given, to explain the danger of moderate drinking, and especially the danger of recommencing a practice which has led to all the disastrous consequences from which the patient has suffered. Show to him, as far as practicable, the reason why the case is not controllable by the will, that it is a *physical evil, a disease of the stomach and nervous system, and entirely incurable while the practice is followed, and easily reproduced when wholly cured, by a return to the habit, even in a moderate way, and for a short time.* These truths daily impressed by a physician in whom the patient has confidence, and he can hardly fail to have confidence in one who has carried him through perils which he could hardly be made to believe would not be fatal to him, and can it be supposed that he would be

easily induced to resume these practices, if the appetite and consequent habit had been subdued and wholly conquered?

Gardening, the cultivation of the land, the raising of silk, garden-seeds, or profitable vegetables, would be worthy of attention, both as a means of restoration, and of diminishing the expense of support. Every patient might have particular portions of land to cultivate, the avails of which he might enjoy in little comforts or luxuries not incompatible with the principles of confinement and restraint, or an hourly stipend or wages might be allowed to diminish expenses. Mechanics' shops, accommodated with tools, might be annexed to the institution, where labour of that kind might be performed. The enclosure might be rendered inviting by ornamenting it with fruit-trees and flowers, by a tasteful decoration of the grounds with plants and shrubs. Every thing of this kind would render the place inviting, and tend to reconcile the inmates to the necessary restraints and privations. The patients in process of time might perform, under the eye of an attendant, all the requisite labour to beautify and ornament the grounds, cultivate the gardens, and also be engaged in such profitable labour as would diminish the necessary expenses, upon the principle of the manual labour institutions. With kind and benevolent treatment, every indulgence compatible with security and the great curative object in view, interesting conversation, a judicious selection of books, paper, writing materials, and all the social innocent amusements, the inmates in general will be reconciled to their situation, and in a short time feel grateful for the kindness of friends, and the indulgences and privileges enjoyed in the institution, and soon be reconciled to the privations, in consideration of the enjoyments and advantages to be derived from them.

Having considered the general features of the plan of an institution where the victims of intemperance may obtain help in their efforts to reform, we shall pass to some miscellaneous topics connected with the details of the system.

As to time.—The time that it will require to effect this most desirable end, will be very different in different cases, according to the severity of the disease, or the power of the influence on the one hand to continue the habit, or the effect of the means

presented to eradicate it on the other. The experience of many physicians and some institutions in the country would show that a very large proportion of cases may be cured in one year; that in that time all desire for the stimulus will be removed, the powers of the constitution will be renovated, and health be fully re-established; and that this new state of the constitution will be such as not necessarily to call the good resolutions into exercise, as the appetite will wholly subside.

As we must produce a state of certain security, and afford time for the debilitated powers to become firmly established in health and vigour, probably not less than *one year* would be time enough to accomplish so great a change, and render it permanent.

A sudden change of habits is not dangerous.—The general impression that some substitute must be used when spirituous liquors are taken from the intemperate man, or he would fall into delirium tremens, or sink into irrecoverable debility, is incorrect. If the system is not otherwise diseased, this precaution is not needed. It is worse than useless, as a general rule. While any substitute is used, the habit is not conquered; for the substitute has, in some degree, the effect of the intoxicating article, or it would prove no substitute, and afford no relief.

The probability of cure is very strong.—Intemperance is of all degrees, from the gentle craving that warns a man of the hour to take his accustomed stimulus, to the horrid gnawing, the death-like sinking at the stomach, the agitation and distress of the nervous system so highly excited, that no ordinary resolutions can prevent the individual from partaking of the relief which is offered and urged upon him, from the various sources where it can be so easily obtained. The first may be easily cured, if the individual feels his danger; but he generally does not, and cannot be made to, till other sufferings are added, and till the system begins seriously to feel the *influence*, and still more seriously, the *abstraction* of this bewitching potation. He has now a Herculean labour to perform, and he must have firmness above the ordinary lots of mortals, to effect his cure alone and unassisted by restraints.

The suffering is intense, and the desire of immediate relief so

entirely uncontrollable, that it is quite questionable whether the moral power of many of its victims is sufficient to withstand its imperative demands.

His situation calls aloud for the sympathy and encouragement of his friends, for all the aid which benevolence and Christian fellowship can extend to him.

An institution for the cure of intemperance, before it should be long established, will be available only for the young. And, if well conducted, and properly appreciated, will be highly beneficial, in restoring to usefulness and to health, to friends and to society, many who have unwarily been led astray, in the dangerous path of the inebriate. For, as evil habits are easily established at this period, so, comparatively, are they easily eradicated, and the good substituted. Take the youth by the hand who has unfortunately commenced the career of the drunkard, place him in seclusion, out of the reach of his temptations, and out of the way of all indulgence,—show him kindly, but candidly, the danger of his practice, and the inevitable ruin that it will bring upon him,—point out to him the road to honour, respectability, and usefulness,—furnish him with employment and amusements,—means of information,—and you bring him back within the range of *moral principle*, and under the influence of *reason*. Keep him till his appetite is removed, till his physical energies are re-established, till all desire for alcoholic drinks is eradicated,—and what should induce him to resume his bad practice?

The attempt to cure intemperance will, of course, meet with various success, according to the inveteracy of the habit, or the disposition of the individual to submit to the treatment. If the desire for alcoholic drinks is removed, and the system is recovered from the shock, the disease is cured, and will not return, unless the cause is again applied, and moderate or excessive drinking is again resumed. The plain question then is, can intemperance, in the generality of cases, be cured without restraint? If not, can it be cured with it? Within the last few years, there have been a very considerable number of cases of voluntary abandonment of ardent spirit, by those who have used it freely and intemperately. But many, very many have made firm resolutions, and commenced with confidence the work of reform, and have failed of its accomplish-

ment altogether. This we know. Many more, doubtless, have done the same secretly, and failed; so that we have every reason to suppose that intemperance, particularly the inveterate form of the evil, will not be extensively cured without restraint, without placing ardent spirits entirely out of the reach of its victim, and rendering hopeless all efforts to obtain it. For the more certain the utter uselessness of all efforts to obtain alcoholic drink, the more sure are good resolutions on the subject of abstinence. The facility with which intoxicating liquors may be obtained, will ever prove the bane of the intemperate. Out of the reach of the temptations, he would make a virtue of necessity, and commence his practice upon his new principles of abstinence with vigour and success; at the same time within the reach of them, no resolutions can be obtained, or if obtained, they will soon be abandoned.

The probability that the love of strong drink may be counteracted if seasonably attempted, is as strong as that insanity, taken in due season, may be cured. The proportion of cures in what are called recent cases of insanity is, at the lowest estimate, 80 per cent.

To the question. How shall inmates be placed in institutions of this character, and how retained? the answer must obviously depend upon the nature of the institution.

Suppose a respectable physician of well known character should open a private asylum for the reception of inebriates, giving to the public an outline of his plan of treatment, based upon benevolent principles. Are there not parents enough who have intemperate sons, that would readily avail themselves of such a favourable opportunity to restore them to respectability and usefulness? And would they not have the same legal right to place them in such an asylum, as they would to place them at a manual labour school, or in a college, or store, or as apprentices to a trade?

And would not any town or county, after obtaining permission to hold real estate for the purpose, by existing laws be authorised to establish on a greater or smaller scale such an institution for the detention and recovery of intemperate paupers? It is conceived that very soon all common drunkards would be sent to such houses by legal authority, instead of being com-

mitted to houses of correction. If the first experiment should be successful, and intemperate persons be reformed, other experiments would be made.

As respects the disgrace that would be attached to such persons, as were placed in these institutions, public opinion is fast getting right on the subject. Whether it be more creditable to continue habits of intemperance, or seek the means of cure, is not a subject for grave discussion. The individual who went voluntarily to such an asylum, or was placed there by his friends, whose mind and body had become diseased and debased by this practice, who had become, not only a useless member of society, but a heavy tax upon, as well as a reproach to his friends,—restored to health, and returned to society with renewed vigour of mind, and firm temperance principles, now seeing the danger which he had escaped, and the evils which he had overcome, would not be likely to feel very keenly the disgrace of such confinement. There are those who would scoff at him, and ridicule him; but in this respect his fate would be the common fate of all who commence and effect a reformation of character.

The friends of the intemperate, who have suffered anxiety and solicitude unknown to others,—who have tried every expedient of reform without benefit—will best appreciate such institutions. Experience teaches all such that *pledges*, and *bonds*, and *oaths*, are ineffectual to restrain from the indulgence of appetite, when temptations assail the drunkard: he must be placed out of the reach of temptation, or his case is hopeless and irremediable.

If in fact, intemperance in general cannot be cured without restraint, and can be cured with it—what is obviously the duty of the community towards the intemperate? and what is obviously the best policy to pursue? If, by an expenditure of one or two hundred dollars, an individual who is now a burden upon his friends or society, with a prospect of speedily being removed from life by the most degrading of all deaths—the death of the drunkard—can be restored to health, and usefulness, the dictates of humanity, as well as the true principles of political economy, require that the means of relief be afforded

by the efforts of the benevolent, or the benefactions of the State.

While the arm of benevolence is stayed in this enterprise, and no progress is made in the work of fitting up institutions for the reception of the unfortunate, many a father's anxious inquiry is, "where shall I place my son, that he may be out of the reach of temptation, till the evil which is upon him, that is wearing *me* down with anguish, and that is prostrating *his* energies, and hastening the decrepitude of age, shall be cured?"

A very strong argument for such institutions as these may be drawn from the nature and success of kindred establishments.

There are no greater monuments of benevolence in a Christian community, than institutions for the relief of insanity, conducted upon principles of kindness and indulgence. In them the hapless maniac finds a home, with all the remedial means which science has devised and experience approved. Here, he is secluded from the insults and abuses of the world, withheld from the means of injuring himself, and withdrawn from the influence of those causes which too often prolong and enhance his sufferings.

In the United States, the insane bear a proportion to the whole community of about one in a thousand, of which number, in well-regulated hospitals, three fourths, at least, will be restored to reason, if placed under judicious treatment, during the first six months of the existence of the disease; while probably not more than one fourth will be restored, whose insanity has existed over one year. Intemperate persons bear a much greater proportion to the rest of the community than the insane; probably not less than eight or ten in a thousand, in the most virtuous and temperate society.

Intemperance being a disease of less severity, although similar in character, doubtless a greater proportion of both recent and old cases would be cured in asylums, than of the insane; this would be particularly true of *old* cases.

Is this evil less than insanity? And while the benevolent are actively engaged in the most laudible work of establishing institutions for the comfort and cure of the insane, shall the drunkard be permitted to go on in his destructive and contamina-

ting career, and the public look carelessly and indifferently on?—While insanity destroys its *hundreds*, intemperance destroys its *thousands*. Insanity takes its single victim, but contaminates no one. Intemperance extends a widened influence, and brings its sorrow upon many. Insanity wastes the property of a few, by violence, and by its expenses. Intemperance spreads poverty and debts by *broad-cast*, wherever it prevails. The insane man is considered irresponsible for his acts of destruction, and very properly escapes punishment. The intoxicated man, hardly less bereft of reason, is held responsible for his conduct, and is punished, when sober, for his crimes. It is considered necessary for the safety of the community that the insane man be detained within the walls of a mad-house; because occasionally he may destroy the life an individual; while *murder* and *manslaughter*, and other high crimes against the persons of men, are committed almost exclusively under the influence of intoxication, and to an appalling extent in this and every community, and the public look only at the offence, without inquiring why it is so! The sympathies of the public are wide awake for the maniac, and means are provided, with great expense, for his safety and his cure. Shall the poor drunkard go on to hopeless, inevitable ruin, and no effort be made to save *him*? It is he that suffers punishment and death for the violation of *laws*. And yet *laws* are enacted to license and regulate the sale of the *cause* of his crimes. He becomes a drunkard *by the law*, and suffers the punishment *of the law*, for becoming a drunkard!

Is there no evil here? And shall we acknowledge the evil in all its extent and magnitude, and devise no way for its removal? Can a doubt be entertained that the remedy here proposed will be effectual? If it fail, no other ill will arise but the loss of a few thousand dollars. If it succeed, it will open a road to health and happiness for thousands, who have looked at the dark prospects before them with utter despair! What a field is here presented for active benevolence! A broad ramification of the interminable and exhaustless subject of the *Temperance Reform*!

It is no longer problematical that intemperance can be cured, but it is well known that the insuperable difficulty in the way,

in a large proportion of the cases, is the temptation which assails the victim of the habit, in every pathway. In an institution of the character contemplated, the means of cure can be more certainly applied, and the necessary restraints can be imposed. If strength of resolution is sustained by firmness of principle, the inebriate may be cured at his own home; should either or both these be wanting, an asylum may effect what can never be accomplished elsewhere. Besides, those who shall be called to conduct such institutions will gain experience, which will be valuable, and will finally be able to add to the present knowledge of remedial means necessary to conduct the individual safely and pleasantly as possible from his present habits to those of sobriety and abstinence.

There are many individuals, in every community, who are spending their substance, and bringing poverty upon themselves and families; who are contaminating their offspring by the evil example set before them. As such persons bring paupers upon public charge by hundreds, government ought to have the power of arresting them in their career, and of adopting the means of removing the habit by any expedient which will promise success. Benevolent individuals must be the pioneers, and satisfy the public of the feasibility of the plan, of the success and utility of the project. If this can be done, and it cannot be doubted that institutions will rise up in succession under the fostering care of the governments of some of the states, till the whole community shall be satisfied of their success, and encourage and patronize them.

Let the condition of the inebriate be contrasted, as he is found in the alms-house, the jail, or the prison, with his condition in the asylum, that we here contemplate. In the former, he finds every thing to debase, to exasperate, and to render him rancorous. Disgusted with the world, and disappointed in the numerous efforts at reformation—humbled by the wretchedness of his condition—trampled under foot as he is, and made the instrument of executing the diabolical designs of others—he drinks deeper of the accursed cup, and yields himself up to despair. No sympathizing hand is extended to afford him relief; no human countenance beams upon him in his dark and gloomy solitude. As his unfeeling keeper conducts the idle gazer through the apartments which he occupies, “*he is a drunkard*,”

is the opprobrious epithet and scornful taunt of him who is often but a little elevated above the culprit, either in condition or habits.

But let him be taken into a well-conducted asylum. There let every comfort be offered him—fire to warm his benumbed limbs, clothes to cover his naked body, savory food to sustain and tranquilize his sinking, debilitated stomach, cordials to calm the agitation of his nervous system; and above all, kindness, gentleness, benevolence, beaming from surrounding countenances, and yielding all the aid which his debased and agonizing condition of mind and feelings require. Will he not respond, and will he not be grateful? Will he not be ready to submit to any system that can be devised, to restore him to health and to usefulness? And now let the system begin. Let him have a neat and quiet sleeping room, to which he can retire for repose, and a day room to meet his companions and unite in conversation or amusement. Let him have regular meals of wholesome, nutritious food—books to read, paper and materials to write, implements of labour; instruments for diversion, if he prefer, as the balls, the quoits, the bowl; opportunities to walk, &c.

If he is irritable, calm him—if violent, appease him—if desponding, cheer and encourage him. Bring him, as soon as possible, within the compass of reason and reflection. If need be to prepare him for this, give him medicine, and watch the influence of his new practices upon his physical system, and if in any measure they are prejudicial, apply the remedy in due season.

This done, commence the additional moral treatment of inculcating correct principles and an adherence to certain rules. Daily devotional exercises, and particularly the regular attendance on the religious worship of the Sabbath, will have a very favourable influence. *Total abstinence* must be engraved on every door post.

Satisfy him that this is the only safe principle—that this will again lead him to honour and respectability amongst men, (and it will commend itself to his own reason and conscience) that the least deviation from it will again plunge him into all his former suffering and wretchedness—that he cannot take one step in this enticing and dangerous road, with being involved in inevitable and irretrivable ruin.

Will not such an individual go forth into the world, fortified against temptation, and ready not only to practice temperance but to advocate it, and enforce it by precept and example? Knowing the danger, will he not be a successful advocate with those who are pursuing the course from which he has so recently emerged? The restraints—the examples—the absence of unfavourable associates and contaminating influences—the influence of moral precepts and medical prescriptions, and especially of long-continued habits of sobriety and temperance, aided by the correct views of the subject, so fully inculcated, cannot fail to make a powerful impression, and it is confidently believed, will save thousands from the dreadful end of the drunkard, if fairly and faithfully tried.

On the subject of expense, it may be remarked, that if the cost of the public maintenance of intemperate persons could be reserved, transferred, and appropriated to the cure of the evil, it would erect and sustain such an asylum in every city and considerable village in this country. This money is at present certainly badly expended; if it produces temporary relief, it on the whole increases the evil.

If the victims of intemperance could early be placed in such asylums, where the best effort would be made to restore health, and fortify them from the future return of intemperance, by inculcating correct views, and instilling right principles of abstinence—it is conceived that on the score of political economy, the necessary expenditures would be found satisfactory, and admitted to be expedient.

Are we not incurring a fearful responsibility on this subject? It will not be sufficient for us to say that we did not know the necessity of these efforts, or that we wanted confidence in the projects proposed. *The evil exists, and can be cured.* If no project yet presented is adequate to meet the exigency, let us advise some other, and let it be put in immediate operation.

Intemperance can be cured. If this be true, it should be cured, and it rests with those whom Providence has provided with the means, to consider faithfully how and when it shall be done.

The views we have presented are sufficient, we apprehend, to convince any candid mind of the necessity and practicability of establishing an institution in which the victim of inebriation

may find relief from his cruel bondage. We have in view, at this moment, more than one young man of ample fortune (in expectation) whose parents would eagerly seize the opportunity to place their son, who is already drawn into the fearful vortex, in an asylum like that we contemplate—gladly would they fit up for him, apartments of princely grandeur in such an asylum, if they could save him from the certain ruin which seems to await him. And we know men of ample means of living, who are surrounded by every motive to sobriety and temperance, which a beloved family, a circle of invaluable friends, and a regard to character and standing, can unitedly furnish, who yet give themselves up to the dominion of the destroyer, and who only need a TOTAL SEPARATION from the means of indulgence, to check the growing habit, and restore them to self-control. Such a separation the proposed asylum would furnish.

It is believed that an eligible site might be obtained, and suitable buildings and appurtenances provided at an expense not exceeding TWENTY-FIVE THOUSAND DOLLARS, and it is susceptible of almost demonstrative evidence, that such an institution, when established and known, would be amply sustained by its yearly income. Many a one would become an inmate of it who would willingly part with half his fortune to be weaned from the love of strong drink. It would, of course, be placed on a footing and under regulations, that would make it not only a respectable but an honourable retreat from the insidious and cruel assaults of an inexorable enemy, and the results would be so soon seen and so highly appreciated, as to secure for it all desirable patronage.

Some hopes are entertained that private enterprise, may be stimulated by motives of humanity and patriotism to attempt the establishment of such an institution, and this pamphlet is circulated to call attention to the subject and elicit information. Nothing great, or good can be accomplished without labour and pains—and, if to have founded the first asylum for the widow, the orphan, the blind, the deaf-mute, or the lunatic, is to have lived for a great and good purpose, surely it will be a deed not less noble and humane to have provided a refuge to which the unhappy victim of intemperance can flee, and find PROTECTION AND RELEASE from the foul fiend that seeks to change him into a loathsome maniac, and then bury him alive in infamy and despair !

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